Lawh-i Haft Sur

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or

The Tablet of the Seven Mysteries

The Tablet of the Seven Mysteries is a short scripture in the canon of the Sheytan Parasti, "Devil Worshippers" from the Persian cultural sphere, that concerns the natures of the Arch-Divs and their corresponding psychic impulses. These impulses and Archdivs correspond to the Seven Deadly Sins and demonic hierarchies of western thought, although an educated reader will recognise differences from the popular hierarchies drafted by Christian witchhunters. In the Parastiyyih's theology, the Arch-Divs (*Divhay Buzurg*) are direct emanations from the Most Great Satan (*Sheytan-i Buzurgtarin*), the singular, primal Source or monistic Godhead that is the only Objective Reality.

The text does not celebrate the negative, learned thought patterns that define "sins", but instead acknowledges how natural impulses can empower individuals to great deeds, aligning their actions with true Volition, that is, the Will of the Sheytan-i Buzurgtarin.

O, essence of Satan!

Glory unto the Most Great Satan! He is God, imminent in all things.
These are the Seven Mysteries, which those who are without call Sin.
O, Indar (Lucifer), the Bright and Morning Sky;
Thine is the Gate of Gratitude,
Though those who are without would call it Hubris.
Praise be the Lightbearers!
O, Zariz (Lilith), the Ouroboros;
Thine is the Gate of Acedia,
Though those who are without would call it Sloth.
Praise be the Mothers!
O, Akoman (Belial), the Unconquered;
Thine is the Gate of Aspiration,
Though those who are without would call it Covetousness.
Praise be Those reviled for the sake of the Beloved!
O, Tawriz (Be'elzebub), the Lord of Nature;
Thine is the Gate of Satiation,
Though those who are without would call it Gluttony.
Praise be the Voices in the Wilderness!
O, Nangahit (Asmodeus), the Rider in the Night;
Thine is the Gate of Ecstasy,
Though those who are without would call it Lust.
Praise be the Lovers!
O, Sarva (Paimon), the Richly Endowed;
Thine is the Gate of Means,
Though those who are without would call it Avarice.
Praise be the Charitable!
O, Aeshma (Azazel), the Worthy;
Thine is the Gate of Valour,
Though those who are without would call it Wrath.
Praise be the Long-Suffering, Who raise their Sword in service to Necessity!
By God! These are the seven keys to the nature of the Wise. By this Path is solace to the Soul, for the heart of man is the sacred Fane of the first Unity.
Verily, He is the Liberator, the Enlightening. Praise be Satan, Lord of all the worlds!